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RESCUE OF SAMOAN EVANGELISTS FROM ERROMANGA.—*Page 179.*

ERROMANGA.

THE blood-stained shores of Erromanga have attained, with the friends of Christian Missions, a mournful distinction among the isles of the Pacific. As our readers are aware, on the second Missionary voyage of the *Camden*, in the year 1840, the Chiefs, inhabiting a district of the island opposite to that on which our lamented brother Williams fell, manifested a willingness to receive native Christian Teachers, and promised to afford them protection and support. Under this assurance, two Samoan Evangelists nobly devoted themselves to this arduous and self-denying labour ; but the Chiefs, on whom they relied, proved faithless and cruel ; while the people generally robbed them of their little property, and daily thirsted for their blood. And although the God in whom they trusted, raised up for them a solitary friend among the heathen, and almost miraculously preserved their lives, as lambs among wolves ; yet it was absolutely necessary, on the succeeding visit of the Missionary ship, to rescue them from the hands of these savages and cannibals, and transfer their labours to a people more disposed to value and accept them.

The following narrative, from the Journal of Mr. Murray, details the means by which their deliverance was happily effected, and it will be gratifying to our readers to know, that, notwithstanding their former trials and dangers, the Teachers were still willing to hazard their lives for the Lord Jesus, and to spend and be spent in his service. They were subsequently stationed at the Isle of Pines.

The following awfully interesting communication from our devoted Missionary presents the extreme degradation and ferocious habits of these wretched islanders, while it supplies a fearful comment on the words of inspiration, "The dark places of the earth are full of the habitations of cruelty :"—

"The inhabitants of Erromanga, in many respects, resemble those of Tanna and Britannia Island. They are somewhat inferior in their appearance, but their dress is the same, and they paint after the same fashion. They have also the same kind of war-weapons—clubs, spears, bows and arrows, and slings ; and they kill and eat each other in the same way, only, it would appear to a greater extent : their wars are similar, but much more frequent ; and their houses and manner of life are substantially the same. Judging, however, from what I have seen of them, and from the accounts of the Teachers stationed on the respective islands, they are by far more savage and barbarous. Their wars, as has been remarked above, are more frequent than those of their neighbour islanders ; even their women go to war among themselves, and fight and kill each other with stones and clubs. There seems to be hardly any recognition among them of mutual rights. Any person found alone, old or young, male or female, except by his own immediate friends or relations, is killed and eaten. This is a general custom among the people, to which, I suppose, Chiefs and people of rank form exceptions. Every individual, except when very young, goes armed at all times ; and when persons meet, it is customary for the parties to assume a hostile attitude, which very often leads to serious consequences. When a husband and wife go to work in the bush, they are obliged to take their children with them, and every article of property they possess ; children left behind run the greatest risk of being killed and eaten, and any article of property, if found, is sure to be stolen ; so heedless are this wretched people of the rights of each other. Sometimes even the members of a family will kill one another. On one occasion the Teachers witnessed the murder of two females by members of their own family. Any foreigner falling into their hands, unless he have relations who can protect him, is killed and eaten, even though he may belong to an island not more than ten or

fifteen miles distant : an instance of this kind occurred shortly before the Teachers reached Erromanga. A party from Eranan, consisting of ten persons, by some means got ashore on the island, and every one of them were killed and eaten. The Teachers saw the heads of three of them stuck upon poles."

The subjoined extracts from Mr. Murray's Journal describes the means by which the Native Teachers were mercifully rescued from these cruel islanders:—

" April 5.—Made the island of Erromanga early this morning, and, about eight o'clock, arrived off the bay where Teachers were placed by Mr. Heath last voyage. After waiting for upwards of two hours, anxiously expecting the appearance of our Teachers, we lowered our boat, and Capt. Morgan and myself proceeded towards the shore, apprehensive that some evil had occurred, or that they could not obtain a canoe to come to us. This latter proved to be the fact. When we had pulled in quite close to the shore, one of the Teachers, Lasalo, came off in a small canoe, accompanied by Nauari, one of the principal Chiefs. We received the Teacher and the Chief into our boat, and immediately requested that Taniela, the other Teacher, should be brought to us. With this request the natives appeared unwilling to comply, but lingered about, trying every expedient to induce us to go ashore, and place ourselves in their power. This, however, we felt not at all disposed to do. The natives stood in large numbers about the landing-place, all armed, and presenting a formidable appearance.

" Having waited a considerable time, Lalolagi, on his own proposal, went into a canoe that lay alongside the boat, and proceeded to the shore in the hope of meeting Taniela, and of bringing him away. After doing all he could to gain his object, he escaped with difficulty from the hands of the natives, who forcibly prevented the Teacher accompanying him. Affairs now began to wear rather a threatening aspect. What could the people mean by detaining the Teacher? And what could be their motives for so eagerly desiring us to go on shore? While Lalolagi was away, Lasalo had been giving us information not by any means calculated to increase our confidence, or allay our fears. We determined on detaining the Chief, whom we had in the boat, until our Teacher was given up, convinced that in this way alone we could have any hold upon the people. When the Chief perceived our intention, he sprang out of the boat into the sea, with the intention of making his escape. But we soon succeeded in retaking him, without resorting to any harsh measures.

" The confidence of the Chief, however, seemed hardly shaken by this conduct, since we gave him to understand, that our only object in detaining him was to have our Teacher restored to us. He immediately called to the people to bring Taniela, but it was evidently with the utmost reluctance, and not till we had waited for upwards of two hours, that they brought him. And when at length they made their appearance with him in a canoe, we had great difficulty in inducing them to come near us. They kept pulling backward and forward as we advanced or receded, and by the time the Teacher entered our boat, which he effected by leaping out of the canoe, and swimming to us, we were within a very few yards of the shore—a high bold shore, thronged with the most ferocious savages, all prepared with their weapons of war. When Taniela was safe in the boat, we went alongside the canoe, and handed the natives some beads, which we had promised should they bring the Teacher. (*Page 177.*) We treated the Chief very kindly, making him various little presents, with which he seemed highly pleased. We also wished him to accompany us on board the ship, in order to have a friendly interview, but this he declined; and our only alternative was to return on board with the Teachers.

" We found them in most deplorable circumstances, as they had both been in very bad health for the previous five months. They had been completely de-

serted by the people, with the exception of one man, who had ventured, at the risk of his own life, to act as their friend, and to give them food. Poor Taniela was on the very eve of being killed during the time we waited for him, and he thinks the only thing that prevented his destruction was the circumstance of the Chief being in our power. The people really seem to be in a state of extreme degradation and barbarity. We now feel ourselves shut up to the painful necessity of removing the Teachers, and of abandoning, for the present, this large and important island. This I do most deeply regret, but there is no alternative. All on board take the same view of the subject: so we are leaving the island, to proceed toward the west.

"No good impression appears as yet to have been produced among the people of Erromanga, except, perhaps, in one instance which, under such circumstances, is not to be overlooked. When the teachers, whom we have now taken away, were landed on the island, nearly a twelve month ago, two Chiefs, Neivi and Nauari, engaged to protect them, together with a man from Nina, who is married to a woman of Erromanga and lives there. This man pretended to be a Chief, and under this pretence obtained a present; but he was afterwards found by the Teachers not to be a Chief. His name is Laio. The Chiefs paid no attention to the agreement they entered into on the Teachers being landed, neither affording them protection, nor furnishing them with food: they so completely abandoned them, that for weeks, even for months, they came not near them. Shortly after the Teachers landed, the Chiefs took offence because they refused to give up to them every thing they had, and from that period the Chiefs not only ceased to supply them with food, but also prohibited others from supplying them. Under these circumstances, the Teachers were befriended by a party from Nina, consisting of eight persons who were on a visit to their relations at Erromanga. These persons behaved kindly to them, though they paid but little attention to religion.

"About five months previous to our arrival, the party from Nina left for their own island, and nearly at the same time the Teachers were taken ill, and began to suffer great distress, having no one to do any thing for them, except one poor man, who, as already mentioned, at the risk of his own life fed them all along, and but for whom, it appears, they must have perished.

"This man, whose name deserves to be recorded, and to be had in remembrance, used to steal quietly down to the lowly hut in which the poor Teachers lived, lift up the thatch of the roof, and hand the food in to them. We failed in our endeavours to find this man, though we felt peculiarly anxious to see him, in order to have an opportunity of testifying our gratitude for his kindness to the Teachers: we dared not say any thing publicly of his generous conduct, as it might have cost him his life. His name is VOREVORE. I regret that he has paid but little attention to religion, having probably been deterred by fear. I trust, however, he will at some future period be made savingly acquainted with the salvation of Jesus. The part he has acted towards our Teachers is very remarkable, and deserves particular notice. May He, who has declared that He regards the smallest act of kindness done to one of the least of his brethren as done to himself, graciously reward and bless this poor benighted heathen, who appears literally to have done what he could!"

The Teachers know nothing of the mythology of the Erromangans, nor whether they have any thing regular and systematic. From the little I have been able to learn, I apprehend they have not. Probably they are very similar in this respect to the Samoans, and some of the other Polynesian tribes. The name of their chief god is NATOMASI, besides whom they have a great many inferior deities, every family having its own. They pay a kind of homage to their gods, and make them offerings of food, consisting chiefly of cocoa-nuts and bananas.

MANGAIA.

WHEN our devoted and lamented brother, Williams, first bore the tidings of salvation to this island, the hostility manifested by the natives was scarcely less brutal and determined than that of the Erromangans, whose cruel conduct has been described in the preceding pages. The following extracts from the "Missionary Enterprises" describes the suffering and peril of the native Teachers who then attempted to settle on the island :—

" No sooner had the Teachers reached the shore, than there was a general seizure of their persons and property. One of them had a saw, which the natives grasped, broke into three pieces, and tied to their ears as ornaments. A box of bonnets, intended as presents for the chiefs' wives, was dragged through the water. Of their bedsteads, one took one post, another another, and ran off with their booty. A number of bamboos of cocoa-nut oil were landed, which they poured so profusely on each other's heads, that it streamed down their bodies till they glistened as they stood in the sunbeams. Among other things, there were two pigs, animals they had never seen before. These were taken by a Chief, who, casting off his own garments, decorated the pigs in the insignia of chieftainship, and sent them into the presence of their majesties.

" But what completed the catastrophe was their conduct to the poor females, the Teachers' wives, whom they carried into the woods, and were proceeding to treat with great brutality, when, terrified with the report of a small cannon, which we fired off from the vessel, they ran away. We immediately sent the boat, and brought our people off to the vessel ; and certainly their appearance was truly deplorable. Their hats and bonnets had been torn from their heads ; they had been dragged through water and through mud ; and their shirts and gowns were hanging in ribbands about them. The husbands, being thrown down by the natives, were prevented from rendering any assistance to their wives, and our valuable Missionary, Papeiha, nearly lost his life, for they put a tiputa* over his head, and commenced twisting it for the purpose of strangling him ; but happily he had the presence of mind to introduce his hand into the aperture, which preserved his throat."

Such were the people of Mangaia ; but, in this moral wilderness, "instead of the thorn there has come up the fir-tree, and instead of the briar there has come up the myrtle-tree." Although rejected and mal-treated, the native Teachers renewed their enterprise of mercy, and the Saviour in whom they trusted, not only preserved their precious lives, but graciously rewarded them with large success.

The Rev. W. Gill, of Rarotonga, accompanied by his excellent and devoted wife, visited this interesting spot in the month of June and the following selections from his journal describe the joyous and blessed scenes he was unexpectedly allowed to witness :—

Departure from Rarotonga.

On the 9th of June, Mrs. Gill and myself left our station at Arorangi, amidst the tears and prayers of an affectionate people, and embarked next day for Mangaia, accompanied by the native assistant, Maretu ; Rupe, from the seminary, and his wife ; Medua-aru-toa, a native deacon, from the church at Mangaia ; and Setephano, the young Chief of Arorangi. We had hoped to reach Mangaia within two days after

our embarkation, but our God, by whose hands the wind and the ocean are controlled, had otherwise appointed : contrary winds sprang up, by which we were kept at sea nine days.

Mangaia lies about 120 miles south-east of Rarotonga, and is from twenty-six to thirty miles in circumference. From the extremities, north-east to west, is a bold shore of perpendicular, barren, coral rock, twenty to sixty feet high, thickly indented

* The tiputa is like the Spanish poncho, a piece of cloth about three quarters of a yard wide and three yards long, with a slit in the centre, through which the head is put, so that the garment hangs down before and behind.

by deep huge caverns, of most grotesque appearance, into which the sea beats with awful grandeur in the season of its rage. The other side of the Island is preserved from the inroads of the mighty billows by a coral reef, about half a mile from the shore, which contains no opening large enough to admit a boat.

The roughness of the weather prevented our landing on the day we made the Island; several of our companions, however, ventured on shore, and communicated the intelligence of our arrival. In the course of the afternoon, Nu Mangatini, the Chief of the Island, accompanied by a few native Christians, came in their canoes to welcome us to their land.

Animating welcome at Mangaia.

Early the next morning a canoe came alongside, and having descended into it, in less than a quarter of an hour we were landed on the reef, by the rising surf, which had been calmed almost to the smoothness of a lake. The majority of the church members were then waiting to receive us; and, as the canoe touched the edge of the reef, several rushed forward, and dragged it in haste to the land, and with acclamations of joy bore us, canoe and all, to a house prepared to receive us. The scene was most overpowering. The crowds of people—old and young—the unintelligible shouts of some, and the mute amazement of others, exceeded any thing I ever saw.

After recovering in some degree from the excitement of the morning, our friends from the vessel took leave of us, to proceed on their way to Tahiti, whence they hope to return in three months. Meanwhile we trust we shall be favoured with much of the presence and blessing of our Lord, in labouring to promote the spiritual welfare of these half-civilized, yet kind-hearted and interesting people.

First Sabbath at Mangaia.

June 20.—At Oneroa, the chief settlement, situated on the north-west side of the Island, there are not less than 2,000 inhabitants. At six in the morning, the natives held their early prayer meeting, and from 700 to 800 persons attended. At nine the children were assembled in the school-house, or rather shed, as it has neither sides nor seats, being merely a roof, supported by a number of low posts. More than 1,000 children were present, sitting in rows on the ground, so close together that it was with difficulty I made my way to a rudely constructed pulpit of wood, erected in the centre. Every eye was fixed on me while I gave them a short address, and stated that the object of our visit was, among other things, to devote as much time as

possible to the schools. Every countenance beamed with an expression of joy, too forcible to be misunderstood by the heart of a Missionary, when they were informed that I had brought a sufficient supply of school-books for all the children on the Island, and that at an early period we would meet them, and arrange them into classes.

After singing and prayer, the children walked in order to the chapel, where the adults had been some time assembled. The chapel is 130 feet long by 36 feet wide, the wonder and admiration of all who visit the Island. The numberless rafters of the roof, each neatly covered with native paint, are supported by twelve or fourteen pillars of the finest wood, carved in the most ingenious manner. How affecting the scene from the pulpit! To see this large and skilfully constructed native building, not only full, but overflowing, crowded on all sides by attentive listeners to the words of life, who, but a few years ago, walked with the children of darkness, devoted, like their fathers, to idolatry and sin. While my spirit rejoiced at the scene before me, my heart sunk at the awful responsibility of my situation. The subject of our meditation was 1 Cor. ii. 2.—A Crucified Saviour the glorious theme of the Gospel ministry. In the afternoon the children again assembled to be questioned on the morning sermon. Another public service in the chapel closed the labours of the day.

Gratifying visit to a Christian village inland.

June 25.—This morning left Oneroa, with a party of natives, to visit Tamarua, a station about seven miles distant. Our path lay over barren hills, and through fertile vales, bounded on every side with perpendicular piles of coral rock, from 50 to 100 feet high. As the day advanced we entered a lovely valley of taro and cocoanut trees, when we espied in the distance a newly finished house of prayer: as we approached, the natives in great numbers ran to meet us, and with smiles and pious congratulations welcomed us to the place. On reaching the settlement, we were led to a native house, which had been neatly prepared for our reception; clean grass had been strewed on the ground, and a bed of rude construction had been put up, hoping that we should remain a few days. Upon learning that this was only a hasty visit, and that we intended returning in the evening, one person pleasantly proposed that they should fetch the *Rope of the Judges*, and make fast our feet; but, upon being informed of our intention to visit them two or three weeks hence, and make a longer

stay, they were pacified, and consented to let us go.

In the course of the forenoon, I proposed to meet the members of the church, who reside at this station, for the purpose of settling them here: hitherto they have been in the habit of assembling with their brethren at Oneroa; but it has long been their desire to have a native Missionary settled over them, and to observe the ordinances at their own place. On entering the chapel, which is very large, and most pleasantly situated on a rising eminence in the valley, the emotions of our hearts were inexpres-sible. Truly the isles wait for thee, O Lord! We thought of the prophecy; "He shall prolong his days, he shall see his seed, and the pleasure of the Lord shall prosper in his hands."

Fruits of the Gospel.

The members of the church, about seventy in number, were waiting to receive us. Among them were some aged fathers, from the dark caves and dens of this once heathen land, and from the yet darker regions of sin and depravity, the reign of which is now trampled beneath the feet of

Him, whose is the Kingdom and the Power and the Glory. Others were just in the prime of life, whose countenances expressed the gratitude of their hearts, that they had been delivered from the thraldom of him who held their fathers in bondage. Some were yet young; and their softened manners, earnest attention, and glistening eyes, whose light was half lost in the rising tear, indicative of the affection of their hearts, filled the soul with adoration to that Saviour whose love and grace is all triumphant; and excited the pleasing hope that the good work would continue to advance.

After singing, prayer, and an address, I questioned them as to their desire to be separated from the Church at Oneroa, and settled at their own station; and finding them unanimous, it was arranged that henceforth they should observe the ordinances of the Christian Church among themselves: four of the most active, pious, and intelligent men were then selected to act as deacons. After distributing a few hymn-books, we commended this infant Church to the gracious presence and blessing of the Saviour, and dispersed.

SOUTH AFRICA.

We are gratified in being able to announce the safe return of the Rev. Dr. Philip to Cape Town, after accomplishing his extensive tour in visiting the numerous stations of the Society in South Africa. Our number for April last contained his cheering report of the state and progress of the Missions within the Colony; and from the copious communications he has transmitted, embracing the varied and animating details of his journey in the desert-regions beyond the Northern Frontier, we have now the satisfaction to present the following extracts:—

A church gathered from barbarous tribes.

Beersheba, Feb. 13.—We arrived at this station on the 5th of the month; having been nineteen days upon the road. God has been very gracious to us, and we have much to be thankful for. The state of things at Beersheba is very interesting. It was delightful to see the people pouring down at sunrise from the mountains to the house of God, like so many streams of water issuing to the valley. The Lord's supper was dispensed in the forenoon, when all the members appeared to be present. The scene was solemn and affecting. I thought on that passage, "They shall come from the east and the west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The church is composed of Basutos, Fingoes, Mantatees, and some Hottentots: the Missionaries are French, and, by our presence, English formed a part of the fellowship. The church-members, 140

in number, occupied the front seats from the commencement of the service. Their dress and appearance, altogether, reminded me very much of a Scotch congregation in one of our country places in Aberdeenshire, their black complexions excepted. I remarked an equal degree of attention: their eyes showed that they understood and enjoyed the service, and their countenances, particularly those of the females, wore an expression of thoughtfulness, that gave them a tinge of melancholy: it seemed to say, they had seen affliction and remembered it.

The service altogether continued three hours, and none appeared to be wearied by it. Mr. Rolland is slow and deliberate in conversation; but, in the pulpit, animated and impressive. I did not feel so much as I should have done, had I understood him; but I could read his sermon in the deep attention and earnest looks of his people.

The heathen coming to Christ.

Bethulia, March 7.—My expectations have not been disappointed in Moshesh, the Chief of the Basutos, while my impressions respecting the French Missionaries and their stations have been exceeded. The Lord is blessing the work of God among the Basutos. Cassalis's watchword is exceedingly appropriate, "Remember Madagascar, and let us work with might, while Providence is working with us." The work has a different character at Beersheba, Morijah, and Thaba Bassu; but the same Spirit is visibly operating in the three stations. I have never preached under any circumstances where so much feeling was manifested, as at Thaba Bassu, and Morijah.

At the former place we were obliged to leave the congregation without being able to conclude the service, and at Morijah, the excitement was scarcely less. The people seemed to weep till they were exhausted, and then retired, every one to be alone. One of the natives said, on the following day, "Do not talk to me of the preacher: it was God who was in the midst of us."

Yesterday we had a very solemn service at this place; but it was not attended with the excitement manifested at Thaba Bassu, and Morijah. The Lord has been in a particular manner with us, on this journey. May we also be privileged to see a movement among the dry bones at Philippolis!

Bushmen asking for the Bread of Life.

Philippolis, March 15.—This day a messenger arrived from a Bushman kraal, after a journey of four days, having been deputed by a number of Bushmen, to solicit a Missionary. The messenger was a very interesting young man; his uncle is Chief, but has devolved all the powers and duties of the chieftainship on his nephew. On asking him whether his uncle approved of the mission he had come upon, he replied that it was urged upon him by his uncle, and every individual in the kraal. He added, that they had a good fountain, inherited from his grandfather; that they had considerable extent of pasture land connected with it; that they did not want the necessaries of life; but that he and his people could not live any longer without the Gospel.

As he was well-dressed, intelligent, and cultivated in his manners, I was led to inquire into the state of his kraal. I found that they had sheep, and oxen, and cultivated the ground. After the manner in which the Bushmen have been proscribed, and hunted down for years back, there was no one here aware of the existence of this kraal, or of any kraal of the kind in the country; had we gone to search for Bushmen, we should not have

expected to find them, except in a state of separation, and in places inaccessible to any, but to such as made a trade of hunting Bushmen for their children. But we were not only told of a kraal of Bushmen under circumstances that surprised us; but our young Chief informed us of many in other places, who had sent individuals to his kraal, to unite with his own people in requesting him to go in search of a Missionary, promising, at the same time, to come and join his people as soon as he should obtain one.

Being asked how he had been able to keep possession of his fountain, and whether amidst the struggle made on all hands to capture Bushmen's children, the people in his kraal had been able to retain theirs, he replied, "We have a hundred guns belonging to our kraal, and though we do not carry on war against others, those around us know that we are always ready to defend our property and our children, and they let us alone." I do not know that ever I received an application for a Missionary, presented in a more apostolic spirit. I have had various applications for Missionaries during this journey, in which I had reason to doubt the motives of the applicants; but when this Bushman Chief stood before me, pleading for himself and his people, I was never more forcibly reminded of the vision of Paul. I saw in this Bushman what Paul saw in the man of Macedonia, the representative of a people knowing what they wanted, and crying to us for help.

Griqua Town, March 28.—We left Philippolis, 15th inst., and reached this place on the 25th. The Chief of Philippolis and his counsellors joined us with seventeen wagons, and though it was a cause of delay, the opportunity thus afforded us of being useful to so many people, was a full compensation. We had religious services every morning and evening, in which the exposition of a passage of Scripture formed a part.

A Christian tribe without country or home.

On the 19th inst., being the Sabbath, we rested at a village where we found a collection of Namacquas, who had wandered from the mouth of the Orange River to this spot. The distance could not be less than 400 miles, and from their having halted at different places on their journey, they had been some years on the road. They were under the ministry of Mr. Kitchingman, when he was in Namacqualand, upwards of twenty years ago; and it was inexpressibly delightful to find, that, although during the whole of this period they had been without an European teacher, the good they had received from our valued brother remained

with them. Like the patriarchs of old, at every place where they pitched their tents, they had erected an altar to God. They complained of their privations; but I was delighted to find that their desire after more abundant means of improvement had placed them in a far more favourable state than some whom I have found possessing the means they coveted, but destitute of their desire.

There is one family of the name of Jaavel, consisting of three brothers, in whom I felt much interested; and the eldest of the three, Piet Jaavel, is regarded as a father to this little community, and to the best of his abilities supplies for them the place of a Christian pastor. Possessing no book-learning, he has been taught experimentally and savingly, his state by nature, his need of the Saviour, the necessity of faith in his name to salvation, the value of the soul, the connexion between faith and holiness, and the great importance of those things that are eternal. He speaks because he believes, and teaches what he knows of the truth as it is in Jesus; and the Lord appears to have blessed his labours.

I was sorry to find that, notwithstanding all the time these people had been wandering about, they did not yet consider themselves as settled. They said they were still in search of a country, and from the manner in which such little parties are subject to be driven about, this will not occasion surprise; but it suggested to me a subject for my morning discourse, Heb. xi. 14, "For they that say such things declare plainly that they seek a country." I felt great liberty in the illustration of my subject, and my congregation felt that it was appropriate.

At parting on Monday morning, the wife of one of the Jaavels was deeply affected. She sighed and wept much when she spoke of her children. "We have heard the word of God," said she, "and I am thankful for the scanty means of grace we enjoy; but we have no one to teach us to read the word of God, and our children are growing up, and we have no one to teach them to read his word." Could I have promised her a pious schoolmaster at this time, it would have been as great a relief to my own mind as it would have been to hers; but in the present state of the Society's finances, I could not promise her even a native teacher.

Importance of concentrating the scattered tribes.

One of the important objects of my journey beyond the Great River, was to consult with our Griqua friends in regard to the plan of leading out the water of the Yellow River, to irrigate a plain which extends from

the point where they propose leading out the water, to that where the Vaal River unites with the Cradock—a distance of nine or ten miles. There can be but one opinion of the importance of the undertaking. The safety, the civilization, the religious improvement, and the future support, of the people require it; and I am happy to say, that the thing is practicable, and, with a moderate assistance from home, may be accomplished.

By this means it is to be hoped, that the people of God scattered over this country will be gathered into one. Many little parties who have been wandering about for many years in search of fountains of water which they are not able to find, or which mock their expectations, will here find themselves planted by rivers of water. Many, for the sake of the society they cannot find in their dispersion over desert countries, will join themselves to the rising community, and sitting under their own vines and fig-trees, none will dare to make them afraid. The great bane of Africa is the minute fractions into which its tribes have been broken by the slave-trade: we have here materials for a noble building, but nothing can be done toward it till the fragments are joined together; and the Gospel is the only instrument by which this object can be accomplished.

Progress of the Griqua Mission.

April 4.—The extraordinary freshness and interest connected with the work of God in Griqua Town, during 1836, and the two following years, have ceased, but the work itself still continues to make progress; and if the native agency is not now peculiar to Griqua Town, that which belongs to it has not lost its efficiency. The schools, the congregations, the social meetings for prayer, and the meetings of the church, are all in a prosperous state, and that peace and unanimity the Mission has so long enjoyed still continues to flourish among them. The infant school is taught by a native. I have visited it several times, and I am much pleased with it. Seldom have I seen an infant school-room in better order, or better furnished.

The sewing-school is conducted by Mrs. and Miss Wright, and Miss Hughes. There are generally between 50 and 60 pupils; and it is impossible to conceive of anything of the kind better conducted, or better calculated to impart habits of cleanliness, neatness, and decorum, to the young girls who attend it. I was much struck with the improvement which had taken place in the appearance and manners of the young females, from the time I had before visited the station, and in visiting the sewing-school, I found the solution of the problem.

The congregations on the Sabbath are good, and the labour of the Missionaries is very much increased by their having to address them in two different languages.

In our excellent Christian Chief, the Missionaries have a willing and able assistant, who is always ready to aid them in the pulpit or out of it. On the Sabbath, 27th ult., I preached for an unusually long period, but much of the time was occupied by its being necessary to communicate my thoughts in two languages. Yesterday afternoon we had the Lord's Supper administered, and the scene was truly solemn and impressive. The church members, including non-residents, are between 700 and 800, and we had about 400 communicants present. Such a scene would have been delightful under any circumstances; but to me at this time it was more than ordinarily so.

Public Missionary Meeting.

This afternoon we held the anniversary meeting of the Auxiliary Missionary Society. The proceedings having been commenced by Mr. Wright, with a few introductory remarks, I addressed the meeting. After some general observations on the effects of the Gospel, which I had seen on my journey, and having noticed the effects it had produced among themselves, and the present pecuniary embarrassments of the Society, I remarked that the question now was not so much one respecting the extension of the Gospel, as one connected with its existence among them; and I then urged them to greater exertions to assist the funds of the Society, presenting as motives, the regard they had to their own souls, the glory of God, and the example of the churches I had visited on my tour, who had willingly come forward to help the Society to the utmost extent of their power. I was followed by the Chief

in an eloquent speech, in which he forcibly urged the claims of the Society, and the obligation on all present to do every thing in their power to meet them. The subject was then taken up by Mr. Read, in which he made one of his best efforts in a speech full of animation and interest. His comparison of the present state of things in the country, with what it was twenty-five years ago, when he crossed the Great River to carry the Gospel to Matebee, was striking. The effect upon the audience was as if they had suddenly recollected a great truth that they had allowed to escape from their minds. The Griquas seemed as if they had forgotten the point from which they had started, and the fact of their church having now 500 Bechuana members; and being at the same time reminded of the manner in which God was gathering a people from among them to himself, they could scarcely believe that twenty-five years ago, there was not one converted Bechuana in Africa. Mr. Read was followed by an affectionate and forcible address from Mr. Wright. Owing to the lateness of the hour an adjournment was then proposed and agreed to.

The change that has taken place among the Bechuanas, chiefly through the means of the native teachers, is the most remarkable work of God I have ever witnessed. Reading is different from seeing, and notwithstanding all that we had heard of the state of religion among that people, we all agreed that the half had not been told us. The distinguishing feature of the work of God at our stations, among this people, is, that it has been brought about and carried on chiefly by the natives themselves. When we saw the French missions we feared we should never see the like again; but with some diversity, arising from local circumstances, we found the work in both fields of labour substantially the same.

DEMERARA.

GEORGE TOWN, the capital of this colony, will ever be memorable with the friends of Missions, as the grave of the martyred Smith. Our devoted brethren, who are now reaping the fruits of his labours and sufferings, recently purchased the premises formerly employed by the Mico Charity, for the important purpose of forming an Institution for training natives of the colony for the office of school-masters and catechists. A part of the building, they have appropriated to public worship, and this they have designated by the name of their honoured and lamented predecessor, SMITH!

The Rev. E. A. Wallbridge, who had for several years been engaged in similar service, was appointed by the Directors in January last, to this interesting station; and the following letter, recently received, describes the commencement and progress of this promising enterprise. May the God of Missions continue to smile upon the labours of his servant, and realise the largest hopes of the Founders of this infant Institution!—

(From Rev. E. A. Wallbridge, South Chapel, George Town, Sept. 16, 1842.)

After a lapse of six months, since my arrival in this colony; I proceed to give a brief account of my progress during that period. Myself and family were most kindly and cordially welcomed by every member of the Demerara Mission, and I commenced my efforts as a Christian Missionary the day after my arrival, by preaching to a congregation of about forty or fifty persons, at Smith Chapel—the scene of my future residence and labours. The day school of which I have taken charge now numbers 118 on the list, with an average daily attendance of 81 children. Upwards of 100 adults and children attend the classes in the Sabbath-school.

I have kept in view the important object for which I especially came to this spot,—the training of a native agency. Those who know much of the West Indies know well that although the time is come when this work is to be commenced, and diligently prosecuted, yet that an abundant harvest of good fruit from these efforts is to be looked for at some distance in the future. What has been done and what may be done for some time to come, will be as a necessary preparation for future more successful labours in this department of the Missionary work. Shortly after my arrival, I invited a few young men in the congregation at Smith Chapel, who could read tolerably well, to meet me every Wednesday evening, to obtain instruction in biblical and general knowledge. Fifteen black and coloured persons have joined this class, and about the same number of young women have joined a bible class, conducted by Mrs. Wallbridge, on the same evening. Several of these young men have since come forward as Sabbath-school teachers, and I hope, after a while, to find amongst them some who will desire, and whose qualifications will warrant their attempting to carry out this desire, to give themselves more fully to the work of Christian education.

Since then, I have received into the house, as Normal students, two young black men, who are engaged in a course of study with me, and of practical teaching in the school; which will, I trust, tend to fit them for future usefulness. Some others are about to enter on the same footing. It is proposed that, in cases where the party cannot support himself during his course of training, that the Mission Church from which he may be sent shall bear his expenses, and thus fulfil the obligation lying upon every Christian church, to seek out and to cultivate the talents for usefulness with which the Head of the Church may have endowed any of its members.

On the 3rd of April, a church was formed, in connexion with Smith Chapel, composed of eight persons, who were members of some of the Mission Churches in the country, but who, on removing to town, had attached themselves to the New Mission Station. These formed a nucleus, around which I have been privileged since to gather others, so that the church here now numbers thirty-five, including seventeen who have joined us from the country churches. The Lord has, I trust, prospered my efforts to dispense the word of truth amongst the people around me, so that the congregation has increased to between 200 and 300 attendants, and the little chapel, which will comfortably accommodate about 300 is sometimes quite full. An intimate acquaintance with the state of this part of George Town,—a part which has become thickly peopled since August, 1838, and the population of which is constantly increasing—has convinced me that my brethren acted wisely in commencing a Mission Station at this spot, and that irrespective of the special object which led to the establishment of the new station, there was abundant reason in the spiritual necessities of the district for such an effort.

ARRIVAL OF MRS. WILLIAMS FROM THE SOUTH SEAS.

WE have cordial satisfaction in announcing the long-expected arrival of the respected and beloved widow of the late Rev. John Williams. Mrs. W., accompanied by her youngest son, a youth ten years of age, reached the port of London from Sydney, in the *Cairo*, on the 25th of October. We are thankful in being able to state that her health has been greatly improved by the voyage, and that, under the sudden and awful dispensation that deprived her of her attached and honoured husband, aggravated by the new trial of *returning solitary to her native land*, her mind has been graciously sustained by the consolations of the Gospel. Her progress from the distant islands to Britain is described in the following letter to the Directors, which, we are sure, will be received by our readers with

peculiar interest, and from which they will learn the various unavoidable causes which have concurred to defer so long her arrival on our shores.

Denmark Street, November 7th, 1842.

DEAR SIRS,—With heartfelt gratitude I desire to acknowledge my deep obligation to God, by whose kind and watchful providence, I and my dear child have been preserved through seasons of trial and scenes of danger, and brought back, in circumstances of great mercy and comfort, to our native land. May I entreat the favour of your uniting with me in devout thanksgiving and praise to our gracious Deliverer?

But while I would chiefly adore the God of my life, I would not be unmindful of those his servants, whom he has disposed to sympathize with me in my sorrows, to offer prayer on my behalf, and kindly to contribute to the support of myself and my beloved family. To you, dear Sirs, I would tender my best and warmest thanks, for the measures you have devised and the means you have employed, to mitigate, in some degree, the severity of my trial, and to relieve my mind from the pressure of pecuniary cares; and may I now request that, through any medium which you may deem the most respectful, and in the strongest terms you can employ, (for they cannot be stronger than my feelings,) you will kindly convey to those numerous friends to whose affection I am so deeply indebted, my best thanks for their generous donations. These I value, not merely on their own account, but as another evidence and testimony of regard to that beloved and honoured man with whom it was my unspeakable privilege to be united. May that God to whom his life was devoted, and who has said that, "a cup of cold water given to a disciple, in the name of a disciple, shall not lose its reward," abundantly return to you, and to those who have thought of me in my affliction, a rich and gracious recompense!

It is now twenty-six years since we became connected with the London Missionary Society, and I must still say, I cannot feel myself separated from your noble institution; while I shall ever esteem it my highest honour to have been engaged in the great cause which you aim to advance, as the wife of such a man as my late beloved and honoured husband. Widely as he was known to the churches, and intimately as some of you were acquainted with his character, I may be permitted to say, that no one knew so well as I did, how entirely his whole heart and soul were devoted to his work, and how truly he counted not his life dear unto him, so that he might glorify God, and win souls to Christ. These were the ends, I can testify, for which he lived and for which he died. Often has he said to me, "Life is short for so great a work as ours, and we must, therefore, labour while it is called to-day."

As our arrival in England has been so long delayed, it may be proper for me to state the cause. When the *Camden* arrived at Upolu with the heart-rending intelligence, it affected my health and spirits so much that I did not feel myself able then to undertake the voyage, nor to part with either of my dear children; and as it was expected that the vessel would be absent only six months, I decided on awaiting her return. But nine months passed before the *Camden* again appeared, and it was not until the 11th of March that we sailed from Samoa. On our passage to Sydney we touched at five of the islands of the new Hebrides group. *Fetuna* was the first, and there we left two native teachers. One of the chiefs of this island accompanied us to Anatom; and I had not conceived it possible that a heathen savage and a cannibal could have expressed so much feeling and sorrow when he was told who William and I were. Immediately tears rolled down his cheeks,—he beat his breast, and uttered something in his own language, in which he repeatedly exclaimed, "Williamu! Williamu!" When we took him back to his own island, we were delighted to find that the native teachers there had been treated very kindly.

We then sailed to Tanna, when Capt. Morgan pointed out to me the different places where my dear and much lamented husband stood, walked, and conversed with the people.

To describe my feelings at this time, it is impossible. It required no ordinary effort to endure the trial; and the more so, as we had the dark island of Erromanga in view. There was, however, much at Tanna to call forth our warmest feelings of gratitude to God, who had permitted his servant to carry to its shores that Gospel which we then found was taking root amongst its inhabitants. From Tanna, we crossed over to the small island of Nina, and were soon close in with the dark shores of Erromanga. But you will better conceive than I can describe the agony of my mind on seeing its cruel inhabitants; but yet I think I was then able to say, "Father, forgive them, for they knew not what they did!" May their savage nature be very soon changed by the sweet influences of the Gospel of Jesus! After this we visited the Loyalty Islands, Britannia Island, the Isle of Pines, upon which I landed, and New Caledonia, and then steered our course for Sydney, where we arrived on the 28th of April.

As the season was so far advanced, and I was expecting my son at Sydney in about four months, I determined to wait until December; but, as the Missionaries arrived by the *Cairo*, in October, Mr. M'Kean recommended my coming in her, and as it was expected that she would be one of the first vessels to leave for England, our passage was taken in her. But owing to unavoidable delay in lading, we did not sail until the 16th of April. During the first nine days we were at sea, a dreadful gale carried away the bowsprit and foretopmast, and we were obliged, in this crippled state, to put back to Sydney. This occasioned nearly the loss of a month, as we did not sail again till the 13th of May. We then had a long passage of ninety-four days to the port of Bahia, which place we left on the 19th of August; but, from contrary winds, we had still to pursue another tedious voyage of ten weeks before we reached, on the 25th of October, the beloved shores of our native land.

I have thus, dear Sirs, briefly described the way in which we have been led by Him, who has so graciously heard prayer on our behalf in bringing us safely across the stormy ocean. May I entreat you still to remember me at the throne of Divine mercy, that I may be preserved in humble dependence upon my Saviour, and be enabled, at all times, and in all circumstances, to act as a consistent Christian? Again thanking you for your prayers, and other expressions of sympathy and kindness, believe me,

Yours sincerely and gratefully,
M. WILLIAMS.

HONOURABLE INSTANCE OF CHRISTIAN LIBERALITY.

THE following is from the Report of the Committee of the Bath Auxiliary for the present year:—

"Your Committee cannot but notice the gratification they experienced in being privileged, in the month of March last, to convey the munificent gift (as below stated) to the Directors of the London Missionary Society. The narrative, connected with it, is briefly this:—A Christian lady, now resident in India, one day turned her eye on her casket of jewels, and regarding any outward adornment that their lustre could confer, as immeasurably inferior to the pleasure she would receive if their value were employed in the service of God, she unhesitatingly directed their sale, and devoted their whole proceeds to the London Missionary Society. The amount realized by this gift, and received by the Society is, as has been stated, 663*l*. Not a word would your Committee say in commendation of this act—it needs no praise. Let God be honoured in the deed of his servant, as she desires him to be."

EDINBURGH JUVENILE MISSIONARY MEETING.

A MEETING of Sabbath-school children was held last month, in Dr. Peddie's large church. Rev. R. Moffat delivered an ad-

dress on the occasion; there were 3,250 children present, besides a number of adults. About 1,000 children were compelled to

leave for want of room. So many having been disappointed, Mr. M. was invited to attend another Juvenile meeting, which was held in Rose-street Chapel, and at which about 1,500 children were present.

The farewell meeting of Mr. Moffat with his friends in Edinburgh, was held in the Waterloo-rooms, when he was presented with a copy of the new Encyclopedia, and

other works. This was an affecting occasion, especially as his aged parents, and a number of other relatives were present. He was addressed by Dr. Brown, in language which drew tears from many eyes; and Mr. Watson commended him and his partner, together with Mr. and Mrs. Inglis, who are proceeding to Africa, to the grace of God.

GLASGOW JUVENILE MISSIONARY MEETING.

THE Rev. Robert Moffat having kindly consented to address the Sabbath-school children and other young people, a meeting was held in the City Hall, on Thursday evening, Oct. 27. Long before the appointed hour, the spacious edifice was crowded in every part, by at least 7,000 persons, and thousands more lingered about the entrance in hope of admission. After singing and prayer, the Rev. David Russell, of Laurieston Chapel, addressed the children, and introduced Mr. Moffat. When Mr. M. rose to speak, the sight of 6,000 children, waiting with lively attention to listen to his statements relative to the Missionary work, was extremely animating and impressive.

As he proceeded, the interested countenances, and the glistening eyes of the youths,

evidently told with what pleasing emotions they were receiving the information which he supplied. Four thousand copies of the "Missionary Stories" were distributed on the occasion, to the great delight of the young people. It is felt that Mr. Moffat's visit will give a great impulse to the Juvenile Auxiliary Society in Glasgow, and will tend to impress on the minds of the Sabbath-school teachers, the duty of regularly communicating to the children such Missionary intelligence as they can obtain. In the far wilds of Africa Mr. Moffat will look back to such scenes as these, and feel glad in the conviction that the rising generation will far surpass in their active and generous zeal on behalf of the cause of Missions, all who have preceded them in this great and sacred work.

ARRIVAL OF THE REV. J. J. FREEMAN AT DEMERARA.

WE have the pleasure to announce the safe arrival of our brother, the Rev. J. J. Freeman, the Society's Deputation to the West

Indies, at George Town, Demerara, on Tuesday, October 11, after a favourable passage of four weeks from Southampton.

ARRIVAL OF MISSIONARIES IN INDIA.

ON the 22nd of September, our Missionary brethren, the Rev. Messrs. Smith, Wardlaw, and Whitehouse, who left England in June last, arrived safely at Madras,

by the ship *Seringapatam*, Capt. Hopkins, after a favourable passage of eighty-four days.

EMBARKATION OF MR. M'KELLAR.

ON Saturday, Nov. 19, the Rev. Alexander M'Kellar, appointed to Brunswick Chapel Station, Berbice, embarked in the ship

Georgiana, Capt. Hunter, for New Amsterdam.

DEPARTURE OF THE REV. ROBERT MOFFAT.

WE are requested by the Rev. R. Moffat to state, that as he proposes (D. V.) embarking, on his return to South Africa, in the month of January, he would feel obliged

to those friends who entertain the kind intention of furnishing articles for the service of the Lattakoo Mission, to forward them to the Mission House, Blomfield Street, Finsbury, London, by the 21st of December.

ORDINATION OF MR. INGLIS.

On Tuesday evening, Oct. 25, Mr. Walter Inglis, formerly of the Glasgow Theological Academy, having been appointed as a Missionary to South Africa, was ordained

at Broughton-place Church, Edinburgh. The Rev. John Cooper, Rev. Dr. Paterson, Rev. Dr. Brown, Rev. R. Moffat, and Rev. W. Swan, officiated on the occasion.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841 42.—Rarotonga, Rev. W. Gill, Oct. 1. Setepano, treasurer of the Arorangi Auxiliary, Oct. 1. Sydney, Rev. Dr. Ross, March—, April 6.

ULTRA GANGES, 1842.—Macao, Drs. Lockhart and Hobson, May 30. Singapore, Rev. Messrs. Dyer, Stronach, and Keasberry, May 4. Rev. J. Stronach, March 31. Penang, Rev. A. Stronach, July 1. Rev. T. Beighton, March 8, June 3, Aug. 5. Batavia, Rev. W. H. Medhurst, April 22, May 7, June 3.

EAST INDIES, 1842.—Calcutta, Rev. W. Morton, Aug. 8. Rev. T. Boaz, Aug. 10 and 12, Sept. 13. Rev. J. Campbell, Aug. 10. Chinsurah, Rev. G. Mundy, Aug. 9. Berhampore, Rev. T. L. Lessel, June 30. Rev. J. Paterson, June 30. Benares, Rev. J. Kennedy, Aug. 12. Mirzapore, Rev. R. C. Mather, July 5. Surat, Rev. W. Flower, Aug. 22. Madras, Rev. J. A. Regel, July 7. Rev. A. Leitch, July 8. Bellary, Rev. W. Thompson, August 12. Bangalore, Rev. J. Sewell, July 9 (2 letters) Aug. 18 (2 letters.) Rev. J. A. Regel, Aug. 17. Rev. E. Crisp, Aug. 18. Salem, Rev. J. M. Lechler. Coimbatore, Mrs. Addis, June 30. Rev. W. B. Addis, July 5. Nagercoil, Rev. J. Russell, July 4. Neyoor, Rev. C. Mead, June 4.

MEDITERRANEAN, 1842.—Corfu, Rev. J. Lowndes, Sept. 22.

SOUTH AFRICA, 1842.—Cape Town, Mrs. Philip, June 18, and 25, July 28. Bethelsdorp, Rev. Dr. Philip, July 2. Uitenhage, Rev. J. G. Messer, July 7. Graaf Reinet, Rev. Dr. Philip, June 11. Kat River, Rev. J. Read, Jun., April 5. Rev. J. Read, Sen., July 5. Colesberg, Rev. T. Atkinson, June 1, July 13. Philipolis, Rev. Dr. Philip, May 20, 26. Kuruman, Rev. W. Ross, Jan. 20. Mr. R. Hamilton, Jan. 20. Vaal River, Rev. J. Read, Sen., May 9. Dr. Philip and J. Read, Sen., May 6.

AFRICAN ISLANDS, 1842.—Mauritius, Messrs. Kelsey, Le Brun, and Baker, May 26. Rev. D. Johnsen, April 28.

WEST INDIES, 1842.—Demerara, Rev. C. Rat-tray, Aug. 17 and 29. Rev. T. Henderson, Aug. 30. Rev. E. A. Wallbridge, Sept. 16. Berbice, Rev. E. Davies, July 30, Aug. 12 (2 letters.) Se 1. 15. Rev. J. Roome, Aug. 2 and 10. Rev. S. Hay wood, Aug. 17 and 27. Jamaica, Rev. R. Dickson, July 12, Aug. 10 and 16. Mrs. Wilkinson, Aug. 6. Rev. E. Holland, July 27, Aug. 10. Rev. W. Slatyer, Aug. 6, Sept. 21. Rev. J. Vine, Aug. 18. Rev. W. Alloway, Aug. 17. Rev. F. W. Wheeler, Aug. 24 and 25. Rev. R. Jones, July 28, Aug. 9. Sept. 7. Rev. T. H. Clark, Aug. 10, Sept. 13. Rev. B. Franklin, Sept. 7. Mr. W. Milne, Sept. —.

ACKNOWLEDGMENTS.

To Mr. J. Radford, Winchmore-hill, for a box of medicines for Mr. Livingston; to Mrs. Rutledge and friends, for a parcel of useful articles for Mrs. Porter's school; to friends at Bruton, for a parcel of clothing for Mr. Vogelgezang; also a parcel of fancy articles for Rev. J. W. Gordon; to the Misses Fysh, Stamford, for a box of books; to the Working Society in Mr. Flower's congregation, Beccles, for a case of useful and fancy articles for Mrs. Mather's school, Mirzapore; to Mrs. Patrick, for a parcel of books for Mr. Gordon; to young friends connected with the Sunday-school, Melksham, for a box of articles for Rarotonga; to Mr. W. E. Hatch, for a parcel of old books; to Mrs. and Miss Wilson, Kendal, and friends, for a box of useful articles for Rev. H. Calderwood; to Mrs. Treveal, Cawsand, for a case of theological books for the Kat River station; to the Rev. J. B. Grey, Youghal, for two boxes of books, also one box for Rev. C. Pitman; to the Ladies of the Church and Congregation of

the Rev. H. Earl, Goole, for a box of useful articles, for the African Mission; to a friend, for a parcel of fancy work-bags for the schools in India; to the Rev. J. Hart and friends, Tregony, for a box of useful articles for Mr. Milne, China; to friends at Grampound, per the Misses Luke and Secombe, for a box of useful articles for Rarotonga; to friends at Bedford, per Mr. White, for a large case of useful articles for Mrs. Porter's schools; to the Ladies of the Rev. H. Welsford's congregation, Tewkesbury, to the Misses Morris and Barrett, and to friends at Fareham, for boxes and parcels of clothing for Mr. Moffat; to a friend at Manchester, per Rev. J. Griffin, for a bale of kerseymere cloth, 360 yards; to Rev. R. S. May, Clifton, to Miss Benson, Clapton-square, to "Anonymous," Brighouse, to Mrs. Burrows, to Mrs. Plaistow, and to the Sunday-school teachers of the Independent Meeting, Stowmarket, for numbers and volumes of the Evangelical Magazine, Eclectic Review, &c.

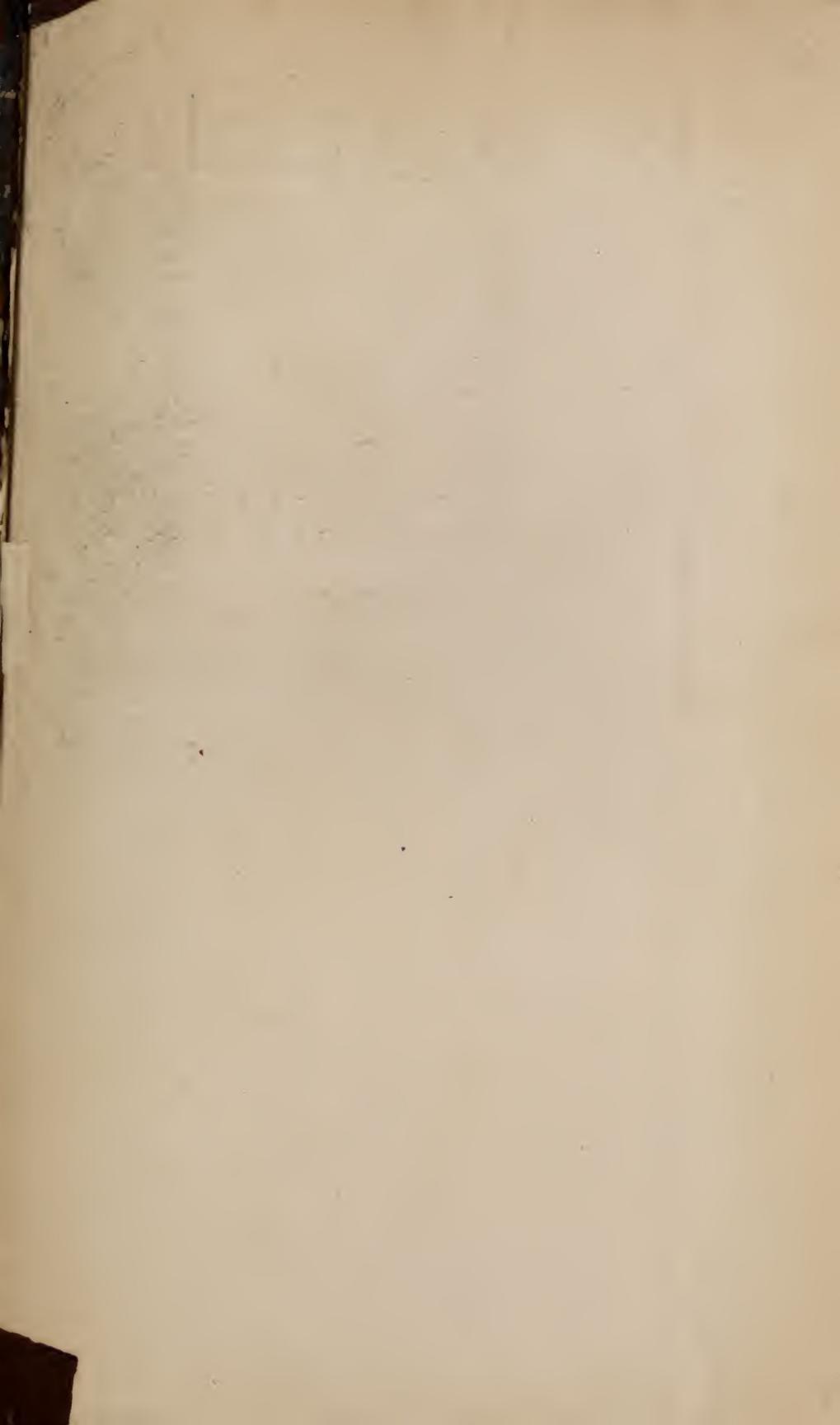
MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of October, 1842, inclusive.

	£ s. d.		£ s. d.		£ s. d.
Mrs. Temple	2 2 0	A Vow performed by S.		per ditto	0 1 6
V. O. W.	3 0 0	Band, J. B.	0 15 0	Albion Chapel Aux. Soc.	
T. E. of S.	10 0 0	Produce of an apple-tree,		on account	35 0 0

	<i>L s. d.</i>		<i>L s. d.</i>		<i>L s. d.</i>
Camberwell Juv. Male Branch	2 0 0	Per J. Finlay, Esq. New-castle—	33 13 11	Branton, Pres. Church	14 15 0
Park-road, Clapham, on account	8 1 9	Durham	11 16 6	Wooler, Rev. Mr. Gray	3 0 6
Holywell Mount Aux. Soc. on account	17 12 3	Chester-le-street	1 1 6	Rev. Mr. Muirhead...	7 0 4
Ditto Juv. Soc. do.	6 0 0	Winlaton	51 <i>L</i> . 11 <i>s.</i> 1 <i>d.</i>	Glanthon, Pres. Church	6 3 0
Stoke Newington, Abney Chapel, on account	40 0 0	Aux. Soc. per W. Ridley, Esq. on account	300 0 0	Blyth, ditto	1 10 2
Surrey Chapel Aux. Soc. on account	50 16 4	Barking	10 4 4	Rothbury, Cong. Ch...	2 0 2
Tanner's Hill Juvenile Association	1 17 3	Auxiliary Soc. on account	50 0 0	Howden, ditto	3 3 0
Kennington Sunday-sch.	2 13 5	Cirencester	6 13 2	15 <i>L</i> . 10 <i>s.</i> 3 <i>d.</i>	
A. P. Missionary Box	0 2 6	For Nat. Girls, Mary and Devota Nichols, Ana Leeworthy, and Ann Randall	6 0 0	<i>Somersetshire.</i>	
Mrs. Rippon for the Mala-gasy Christians	10 0 0	For Nat. Boy John Nichois	2 0 0	Bath Aux. Soc. per W. T. Blair, Esq.	325 14 2
<i>Bedfordshire.</i>		14 <i>s.</i> 13 <i>s.</i> 2 <i>d.</i>		Wells	10 5 2
Bedford, Mr. T. Killing-worth, per Rev. J. Jukes	50 0 0	Littledean and Newnham Ruardean, per Mrs. Hollieck	13 14 7	<i>Staffordshire.</i>	
Aux. Soc. per J. Andrewes, Esq. on account	100 0 0	Moreton-in-Marsh	10 2 8	Lichfield	11 3 0
Newbury, Ladies' Association, do.	30 7 9	Hampshire.		Stafford	33 10 4
Warfield, Mrs. J. Rose, half-year	0 10 6	Lymington, a Friend, per Mr. Willsher	2 0 0	<i>Wiltshire.</i>	
<i>Buckinghamshire.</i>		Southampton, per E. M. Randall, Esq. on acco.	100 0 0	Warminster	20 0 0
Newport Pagnell, for Or. School, at Vizagapatam— G. Osborn, Esq.	10 0 0	Havant, Messrs. Coldwell and Padwick, for Native Students in the Bangalore Seminary, to be called John Coldwell and John Padwick	24 0 0	<i>Yorkshire.</i>	
Mr. Rogers	1 0 0	Ryde, George-street Cha.	78 17 1	York, per J. Backhouse, Esq. towards the expense of irrigation at the Stations of Messrs. Read and Birt, Caftraria	45 0 0
Mr. Kilpin, Bedford	2 0 0	For Nat. Tea. Thomas Guyer	10 0 0	Leeds Branch, per S. Hick, Esq. on account	200 0 0
A Friend	1 0 0	88 <i>L</i> . 17 <i>s.</i> 1 <i>d.</i>		<i>WALES.</i>	
<i>Cambridgeshire.</i>		Kent.		Haverfordwest, Tabernacle, balance	12 0 0
Burwell, Rev. D Flower and Friends	5 0 0	Margate, Zion Chapel	11 1 3	Keyston	4 5 0
<i>Cheshire.</i>		Milton, per Mr. Parrett	6 7 4	Woolfdale	3 6 0
Chester, Legacy of late Mrs. Martha Riley, per Dr. Davies	100 0 0	Ramsgate, on account	40 0 0	Roosmarket	1 16 7
<i>Cornwall.</i>		West. Aux. Soc. on acc.	100 0 0	21 <i>L</i> . 1 <i>s.</i> 7 <i>d.</i>	
Aux. Soc. per J. Baynard, Esq. on account	216 12 11	Rochdale, St. Stephen's Church, on account	24 11 6	<i>SCOTLAND.</i>	
Falmouth, Mr. J. Downing, Jun. per Rev. T. Wildbore (L.S.)	10 10 0	Providence Chapel, do.	30 17 0	Arbroath, the family of A. S.	2 10 0
<i>Cumberland.</i>		<i>Lincolnshire.</i>		Stirling, Col. at Prayer Meeting in St. John-street, Seces. House	1 0 0
Workington	12 15 10	Barton-upon-Humber	15 0 0	Tain, for Nat. Tea. Angus Mackintosh	10 0 0
<i>Derbyshire.</i>		Long Sutton, on account	20 0 0	Leith, Kirkgate Cong. Soc. for Nat. Tea. William Marshall	10 0 0
Chesterfield Silk Mills Congregation, per Mr. F. Hurst	21 0 0	Monmouth, Mrs. Hales (dec.) per Rev. T. Loader	20 0 0	Hamilton, Cong. Church	10 0 0
Bideford	31 19 0	Northamptonshire.		Hunsthorpe-by-Wick, Mr. B. Cormack	2 0 0
Barnstaple, including 10 <i>L.</i> from Sabbath-school children	18 19 1	Woollaston	11 10 0	Leith, Relief'Church, Rev. F. Muir	2 10 0
Plymouth, Devonport and Stonehouse Aux. per W. Stuart, Esq. on account	146 0 0	Velvertoft and Swinford	20 1 10	Edinburgh Aux. Soc. per G. Yule, Esq.—J. Alexander, Esq.	
Exeter, Castle-street Sun-day-school for the Orphan School at Vizagapatam	17 0 10	Northumberland.		Wooler	1 0 0
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